

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3718.
NEW SERIES, No. 822.]

LONDON, SATURDAY, SEPTEMBER 27, 1913.

[ONE PENNY.]

First Number now Ready.

THE SUNDAY SCHOOL MONTHLY.

A Magazine for Unitarian and other
Liberal Religious Teachers.

Vol. 1. OCTOBER, 1913. No. 1.

CONTENTS.

TO OUR READERS.

Lessons on the Fatherhood of God.

- I. A Great Truth.
- II. Education by Discipline.
Junior Department—Alfred Hall, M.A.
Senior Department—Douglas W. Robson,
B.D.
Primary Department—Dorothy Tarrant,
M.A.

Lessons on the Brotherhood of Man.

- I. Meaning and Difficulties.
- II. How it can be Realised.
Junior Department—J. Morley Mills.
Senior Department—Douglas W. Robson,
B.D.
Primary Department—Dorothy Tarrant,
M.A.

London:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

ONE PENNY NET.

Annual Subscription for one Copy, 1/6.

Provincial Assembly of London and South Eastern Counties.

The 25th Annual Meeting of the Assembly
will be held at Rosslyn Hill Chapel, Hamp-
stead, on Friday, October 10, 1913.

The proceedings will be as follows:—

11.30. Service in the Chapel.

Preacher, the Rev. F. H. JONES,
B.A. Supporter, the Rev. H. GOW,
B.A.

1.0. Luncheon

in Denning Hall, Denning-road.

3.0. Annual Business Meeting.

Mr. EDGAR WORTHINGTON, Presi-
dent of the Assembly, in the Chair.

5.0. Tea in the Chapel Hall.

6.0. Organ Recital.

7.0. Public Meeting.

Addresses by the Rev. Dr. DRUM-
MOND, the Rev. JOSEPH WOOD, the
Rev. D. BASIL MARTIN, and the
Rev. H. E. B. SPEIGHT.

GORDON COOPER, *Hon. Sec.*

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

September. Morning Service only, 11.15.

28. Rev. W. WOODING.

October. Morning, 11.15. Evening, 7.

5. Rev. R. ROBERTS, of Bradford.

12. Rev. R. ROBERTS, of Bradford.

19. Rev. E. D. PRIESTLEY EVANS, of Bury.

26. Rev. EDGAR INNES FRIPP, of Leicester.

THE THEISTIC CHURCH,

For the Worship of the One God only,

SWALLOW ST. (opposite St. James's Church),
PICCADILLY, W.

REV. WALTER WALSH, D.D.

Sundays at 11 and 7.

SUBJECTS for Sept. 28:

Morning: *The Soul's Progress from Fear to Faith.*
Evening: *Will Christianity Face the Issue?* (Dis-
courses on Human Destiny.)

CROSS STREET CHAPEL, MANCHESTER.

Mid-day Services will be held on and after
October 7, on every Tuesday, 1.15—1.45.

October 7: Rev. E. L. H. THOMAS.

PEARL ASSURANCE COMPANY, LTD.

Chief Offices: London Bridge, E.C.

P. J. FOLEY, Esq., *President.*

Annual Income £3,047,000
Claims Paid nearly £14,000,000

Additional Representatives Wanted.

F. D. BOWLES, } *Managing*
G. SHRUBSALL, } *Directors.*

WEST CENTRAL HOTEL

A First-Class Hotel for Ladies and Gentlemen.

Pronounced by the Press to be the Best Temperance Hotel
in United Kingdom. Highly commended by thousands of
Guests from all parts of the World. Passenger Lifts.

Apartments, Service, and Table d'Hôte Breakfast from 5/-

SOUTHAMPTON ROW, LONDON

Tariff and Guide on application to Frederic Smith & Sons.

Schools.

WILLASTON SCHOOL,

NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a
Preparatory Department. Inclusive Fee, 20
Guineas per Term.

Headmaster: H. LANG JONES, M.A. Oxon.

Full Prospectus on application.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A., Honours Lond. Pre-
paration for London Inter. Arts and Matricu-
lation, Senior Cambridge Local, and Associated
Board (Music). Healthy situation, Hockey,
Cricket, and Swimming. Special terms for
daughters of Unitarian ministers.—Apply to
the HEAD MISTRESS.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round
education, from six years upwards, preparing
without break for universities and professions,
&c. Special attention to physical and moral
development. Handicrafts well taught. All
religious opinions honourably respected.
Bracing air, model buildings, efficient staff.
Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

CHANNY MOUNT SCHOOL, BISHOP'S STORTFORD.

Head Mistress: Miss ESTHER CASE, M.A.
Dublin (Classical Tripos, Cambridge).

Second Mistress: Miss ESTERBROOK HICKS,
B.Sc. Lond.

School re-opens on Thursday, September 25.

UNCERTIFICATED TEACHER

(Male or Female) for Baylies Boys'
School (Unitarian) Dudley, to commence
duties at once. Salary as per scale.—Apply,
W. H. THOMPSON, Solicitor, Dudley.

MISS LOUISA DREWRY'S

CLASSES will be resumed about the
middle of October. The subjects in both
classes will be some of the greater of Shak-
spere's plays. Miss Drewry will gladly form
other classes and read with private pupils.—
143, King Henry's-road, London, N.W.

Miss MAUD STREET, L.R.A.M.

Contralto.

(Daughter of the late Rev. Jas. C. Street.)

Teacher of Piano, Singing, Harmony, &c.—
Apply for terms to 11A, Portsdown-road,
Maida-vale, W

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 28.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. HAMILTON VANCE.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. F. G. BARRETT AYRES; 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11, Mr. FRED COTTIER; 7.0, Mr. RONALD BARTRAM.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Mr. E. R. Fyson.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORESENSEN; 6.30, Mr. A. J. HEALE.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, Rev. W. WOODING. No evening service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. W. B. MATTHEWS; 6.30, Mr. H. MAGUIRE, B.Sc.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. STANLEY MOSSOP.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Mr. J. J. LAY.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. L. W. LEWIS, B.A., of Bootle. Harvest Festival.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. J. WAIN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WOOD.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Harvest Thanksgiving Services, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. FRED HALL.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. A. H. DOLPHIN.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. SIMON JONES, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Mr. PERCIVAL CHALK.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

WOODING.—On September 22, at Brooklyn, North Finchley, to Russell Asquith and Mildred Wooding, a son.

MARRIAGE.

BROADBENT—CHANCELLOR.—On September 23, at Highgate Hill Unitarian Church, London, by the Rev. J. A. Pearson, Arnold, third son of the late James Travis Broadbent and Mrs. Broadbent, of Oldham, to Nora Geraldine, second daughter of Henry George Chancellor, M.P., and Mrs. Chancellor, of Crouch End.

DEATHS.

FIELD.—On September 13, at Sunnyside, West Lulworth, Grace, daughter of the late Edwin Wilkins Field, of Squire's Mount, Hampstead. Interred at Lulworth.

ROBERTS.—On September 18, Samuel Roberts, M.A. (Lond.), F.R.S., Member and some time President and Treasurer of the London Mathematical Society, and De Morgan Medallist (1896), of 27, Nassington-road, Hampstead, N.W. Aged 85 years.

UNITARIAN PUBLICATIONS FREE.

The Triumph of Faith.

STOPFORD A. BROOKE, M.A., LL.D.

Five Points of Christian Faith.

JAMES MARTINEAU, D.D., LL.D.

These publications sent free, also information on Unitarianism. Apply by letter to—

Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Three insertions for the price of two.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	611	CORRESPONDENCE :—	FOR THE CHILDREN :—
KNOWLEDGE AND LOVE	613	Mr. Bernard Shaw's New Play	About Words
LIFE, RELIGION AND AFFAIRS :—		Unitarian Sunday Schools	MEETINGS AND GENERAL NEWS :—
The Lightning Genius of the Gael	614	University Degrees	At the Bishop's Palace
A Presbyterian Worthy.—VI.	615	The Teaching of Kindness	The Church Congress
On Mountain Paths	616	The Gothenburg System	Care of the Feeble-Minded
Taxation and the Working-class Family	617	BOOKS AND REVIEWS :—	The Social Movement
QUESTIONS AT ISSUE :—		Women of the Country	NEWS OF THE CHURCHES
Men and Rails	617	Literary Notes	NOTES AND JOTTINGS
		Publications Received	OUR CHESS COLUMN

* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

IN his Presidential address to the conference of the National Brotherhood Council, the Rev. Silvester Horne expatiated in his characteristic way on the achievements of the Brotherhood movement and its possibilities for the future. "Superior persons everywhere," he said, "find much in our procedure to alienate their cultivated and fastidious taste. Our free-and-easy methods, our perverse habit of interesting ourselves in modern times and modern sins, instead of in the fascinating days and crimes of classical lands and archaic ages, our tendency to call a spade by its proper name, even in church, our simplicity in prayer, our brevity in devotion, our naturalness in expressing our feelings—in short, our breach of every convention which in its stern and strict observance has gratified the religious epicures and incidentally throttled the life out of religion—all this has caused many respectable and estimable people to vote us impossible. I gladly admit that there are signs of a reversal of this verdict. We have grown to such proportions that it is no longer possible to question our success. The danger now is lest our movement should be 'frock-coated' and 'silk-hatted,' and perish as other likely movements have of a spurious respectability."

THERE is, we think, another danger, lest a movement which has already achieved such remarkable results should adopt a tone of too facile criticism in speaking of modes of worship which they have grown to dislike, or the age-long

supremacy of the Church whose methods they are trying to improve upon. The Brotherhood movement, said Mr. Horne, was above all things a democratic movement, and then he went on to declare that men will only come back to the Churches when the latter have broadened their outlook, got rid of all that is petty and cliquey, and apparently made themselves modern and "simple" enough to attract members "with all their citizen interests and rights intact, eager to be Christ's free men in the service of the State and of the whole world." In other words, men will not come back at all except on their own terms. It seems difficult for them to realise that no society is or can be perfect, and that it is hardly fair to censure the Church because it shelters many individuals who do not live up to its high spiritual standards. The truly democratic instinct is that which seeks to create bonds of union between members of the great human family everywhere, in every country, denomination, or social circle, instead of pandering to class-consciousness, the spirit of partizanship, or sectarian zeal. And it is well to remind ourselves sometimes that Christianity does not represent even democracy, as such, although it may express itself more fully by means of democracy in the future. It represents, surely, the true relationship between man and God, and "brings a control before it sets up a freedom."

MR. SILVESTER HORNE went on to speak of the menace of militarism in words which must commend themselves to all fervent lovers of peace, though we rather deprecate the method, so popular with many earnest reformers, of holding up one type of man as "superior" to another just because he follows a calling which commends itself to the ethical conscience. The "man of the spade" is not "in-

finitely superior" to the "man of the sword" by reason solely of the implement he uses, and the excessive laudation of "the man of the pick" may, in time, become quite as tiresome as the eulogies of "the man of the rifle" with which we are so familiar. Mr. Horne was right, however, in reminding his hearers that "they had got to reverse the verdict of the public—the verdict which had set in dignity and honour those who had followed the anti-social, anti-human trade of war as Cromwell called it above those who had given of their life's labour to the humble and prosaic tasks which made for human happiness and sustenance. . . . The tiller of the soil, the hewer of coal, the men and women of the mill and foundry, the railway and the merchant vessel, and all the thousand arts and crafts of peace—these they dignified and held in highest veneration. The world owed far more to them than to those who practised the deadly arts of militarism."

AN interesting letter from Miss Margaret Llewelyn Davies in *The Times* of September 22 discussed the difficulty of compulsory attendance at evening schools as a solution for dealing with boys and girls over 14 years of age. She states that the following resolution was carried unanimously at the last Annual Congress of the Women's Co-operative Guild at Newcastle : "That this Congress welcomes the Government's proposal to deal with the question of national education, and urges that the hours of work of young people between the ages of 14 and 18 should be legally shortened, and a specified time each day be compulsorily devoted to their general and technical education." "The discussion on this resolution showed," she says, "how very strong the feeling against compulsory evening education is among married working women," under present conditions.

The young people are tired out after their day's work and incapable of learning. If the evening classes are to reach the majority of young wage-earners between 14 and 18 years of age, their hours of work must be legally shortened. No doubt this is a point of view which must be seriously considered, but we doubt whether most of the young people under eighteen who throng the streets and the cinematograph shows are merely prevented from attending evening schools by exhaustion at their daily work. Many of them have not the least desire to continue their school education, and rejoice in the absolute freedom of their evenings. This disinclination has to be reckoned with. The evening classes must be made as bright and interesting as possible. The cinematograph itself might be used systematically on the side of education. The methods of the Salvation Army in adapting secular tunes to hymns have a lesson to teach even to Boards of Education. The children of light have something to learn from the children of this world.

* * *

WHAT has been called the "New Peace Movement" is about to make a fresh effort to win the attention of the public by means of a monthly entitled *War and Peace*, which is intended to meet a demand for a fuller and saner discussion of vital international questions. The first number will appear on October 1, and we shall welcome another periodical having for its object the spread of anti-militarist ideas, to which such well-known men as Prof. Starr Jordan, Lord Loreburn, Mr. F. Maddison, Mr. G. K. Chesterton, Mr. Arthur Ponsonby, M.P., Mr. Stephen Reynolds, and the Hon. Rollo Russell have promised to contribute. The point of view which will specially characterise *War and Peace* is frankly that of Mr. Norman Angell (this is to be a "Norman Angell monthly") and "the attitude towards international questions will be realistic." We hope this does not mean that the ideal aspects of the peace question will be ruled out as irrelevant, or that writers in its pages will deal in a dogmatic or exclusive spirit with the theories which it particularly desires to popularise. Mr. Angell has served the cause of Peace nobly, and we think he would be the first to admit that the great issues involved in the questions it raises are not to be measured by the standards of economy and prudence alone.

* * *

A VERY interesting account is given in the *Constructive Quarterly* for September of a religious crusade which, started 27 years ago by Roman Catholics, in one of the most wretched and hopeless tenement quarters of Paris, has resulted in the erection of a large church, capable of holding 1,500 people, and forming a centre

from which innumerable beneficent and educative influences now radiate in all directions. This is the work of a group of devoted priests, who were inspired by the immense pity for the children of the *faubourgs* which made a rich woman, Mlle. Acher, gather a group of little slum savages around her in a discarded drink-shop fitted up with wooden benches, for instruction in reading, writing, arithmetic, and the catechism. Mlle. Acher after a while sought the aid of a curé from the nearest parish, and her zeal and enterprise were such that the good man felt the call of God to a high mission, and devoted himself to the work of founding religious and social organisations of a remarkably comprehensive character amidst the hovels of Rosaire. Other priests soon joined him, and thereafter, passing their lives in privation, toil and prayer, began to build up not only a church of brick and stone, but an invisible church in the hearts of the poverty-stricken people all around them.

* * *

"WE count above all," once wrote the Abbé Boyreau, the self-denying priest who has been directing all these organisations for 20 years, "upon the apostolate of the working people; that is to say, we hope—we are convinced—that God will raise up in the working class chosen souls to snatch it from error and from evil, to deliver it from injustice and to save it. . . . The facts show us that everywhere where men of initiative have studied the social problem they have seen intelligent men coming to them, active men, devoted men, ready for sacrifice, a veritable reserve of the army of the good." In this spirit of conviction and of hope a great work has been carried on, and we who profess another faith can appreciate none the less the enthusiasm and devotion which has been crowned with such gratifying success. We are so ready to complain of the lack of missionary enterprise in the churches at the present time, so incapable of realising, very often, that what is wanted is simply that spirit of self-sacrifice and burning compassion for those who believe neither in God's love nor human charity which will not permit a man to take comfort in his personal salvation while these others are without hope of deliverance.

* * *

THERE is a leader writer in the *Times* at present who is responsible for the third leader on Thursdays, and perhaps on some other days as well, whose articles are remarkably suggestive and interesting. He writes usually on some subject connected with current morality. In Thursday's *Times* of this week his leader is called, "Fashions in Seriousness." "In Jane Austen's time," he says, "it was not the fashion to trifle about morals." Now "we talk seriously about the Russian ballet or the post-impressionists or golf

or anything rather than morals. We are so shy of expressing moral convictions that we try to conceal our shyness with an air of frivolity. Men talk at tea parties about art or athletics with profound seriousness; but if anyone has occasion to introduce a moral reflection he at once adopts a careless manner and tries to be sparkling, however little he may be fitted by nature to sparkle. In fact, morals are now the proper subject for wit." "No one talks so earnestly as a betting man except perhaps a motor cyclist, and a gardener resents a joke about his rock garden more than one about his deepest convictions. No doubt in another thirty years jokes about morals will be as stale as jokes about mothers-in-law are now. For a time, perhaps, it will be a little daring to jest about gardening; but soon every one will do it and the herbaceous border will have as humdrum a sound as the Ten Commandments have now." Mr. Bernard Shaw is the leader in this fashion of making jokes about morality. It is well to realise that it is a fashion and a pose, and like most fashions superficial and silly. It need not imply real decadence as some moralists have been inclined to fear. But it is an ugly, rather absurd fashion, and we shall be glad when people realise its staleness and stupidity.

* * *

It is often said that women do not take a sufficient interest in municipal affairs, and that many of those who have a vote do not understand its significance, or seek for enlightenment in regard to certain reforms which they ought to regard as important and worthy of their support. A new movement has been started for the purpose of altering this state of affairs, educating public opinion, and promoting the election of women to local bodies. The organisation, which is called the Women's Political Party, consists of women of all shades of political opinion, and has nothing to do with the Suffragist movement in Imperial politics. It is confined to London, and it is intended that agents shall be located in a number of districts, and that speakers and canvassers without distinction of political colour shall be supplied to women candidates. "We want," say the organisers, in speaking of their ultimate purposes, "for our women and children reforms in housing, to include cheap and decent municipal hostels for women, such as are provided for men; educational reforms, to include grants for play centres and gardens, and the utilisation of waste spaces. We want a greater number of women inspectors in all municipal services, the supervision by women of the female wards of lunatic asylums and inebriate homes for women, day nurseries, and baby farms; the better administration of the Shop and Children's Acts, &c."

KNOWLEDGE AND LOVE.

It is a saying of the Apostle Paul's that "knowledge puffs up, but love edifies." Did, then, this great teacher of spiritual truth mean to condemn all intellectual enlightenment; and if we would follow an apostolic rule, ought we to repudiate the acquisition of knowledge, and substitute for it the cultivation of an ignorant devotion? So we might judge if we adopted a too common practice of using texts without considering their relation to the passage in which they stand, and the lesson which they were intended to enforce at the time when they were written. If we look further, we shall see that the Apostle was not wishing to cast a slur upon knowledge, but to point out the danger of an uncharitable use of a particular kind of knowledge. There is such a thing as the conceit of enlightenment, which puffs a man up with a false sense of superior discernment, and leads him to be contemptuous and uncharitable towards those who are less advanced. It is of persons thus affected that Paul says, "If a man thinks he knows anything, he does not yet know as he ought to know." The sapient Corinthians had discovered that an idol was nothing, and therefore they might eat without scruple things offered to idols, and join freely in idolatrous feasts. Paul thinks very little of such knowledge; we all have it, for we at least profess to be monotheists. But what so many forget is that conscience is a very tender and sacred thing, and that some who have come out from idolatry cannot so entirely free themselves from old associations as to eat things offered to idols as though they had no taint of profanity upon them; and consequently, if they follow the example of others, and constrain themselves to eat, their conscience is offended, and their spiritual character is lowered. What, then, was the duty of the strong and enlightened man? Not to chuckle with insulting and superior airs over the weakness and ignorance of his brother, but to consult the laws of love, and to deny himself some pleasures, which to him were innocent, lest he should make his brother to offend.

The principle here laid down contains a serious lesson for ourselves. We have nothing to do with idol-worship, but we are in danger of succumbing to the conceit of enlightenment. This is the besetting

peril of every advance out of ancient forms of thought under the influence of new knowledge. We are somewhat proud of the profession, often made, that we study with open minds; we are the emancipated, who have shaken off the fetters of ecclesiastical tradition and of obsolete dogma. We lead, so it is sometimes said, the van of religious thought, while a few orthodox men of the better sort struggle panting after us; and we are so few because vanguards are necessarily small, and we cannot expect such picked men to be very numerous. Even if all this were true, still it would be in itself a poor thing; and if it puffed us up with intellectual pride, while it narrowed our hearts and closed our sympathies, it would be a dangerous and misleading foe. This is the kind of spirit that the Apostle deprecates, though presenting itself to us amid quite different circumstances. It is not the knowledge that he objects to, but the relation of our minds towards it. And therefore he makes little of it, as something that we need not boast of. We are aware that we all have knowledge. We know that an idol is nothing, and that the world is full of dead dogmas and superstitious practices; and it is a very good thing to know this. But all depends on the spirit in which we know it. If it puffs us up, and makes us think with pride of our own enlightenment, while it fills us with contempt towards the credulous multitude, and blinds us to the superiority, both in intellect and character, of many who differ from us, and who prefer still to walk in the ancient ways, then we do not know as we ought to know, and what is really most precious in the very things that we profess is hidden from our eyes. Are we known, recognised and received, by God on account of the sincerity of our love? That is the essential question. It is only through the divine communion of love that the pure spirit of sacred knowledge enters our hearts, and the cold and dark forms of the intellect become radiant with the warmth and light of spiritual revelation.

But while the danger of being puffed up belongs chiefly to the sense, which may be quite a false sense, of unusual enlightenment, and of superiority to a dying superstition, it may attach itself to every kind of knowledge of the purely intellectual sort. Every one who studies diligently must acquire some kind of knowledge in which he is superior to the general run of mankind; and if he compares himself with them, and makes learn-

ing the standard of human worth, he may be induced to think of himself more highly than he ought to think. In this case he knows not as he ought to know; and it is quite possible for a great scholar to be smitten, not only with moral, but with intellectual blindness, and to follow misleading trails towards the deceitful brilliance of false conclusions. Such a man is of the number of those who, in Socratic phrase, think that they are wise, and are not. And yet the pursuit of knowledge is instigated by one of the noblest and purest of human passions, and each new attainment ought to bring an access of humility.

Knowledge is one of the prerogatives of man. He stands before the solemn mysteries of boundless space and time; and with faculties that can pierce the heavens, and read the signs and traces of events hidden in the remote past, he cannot be content to close his God-like intellect, and, like a brute, stop with the sensations of the moment, and never ask what divine secrets they may reveal. He would penetrate to the very heart of eternal Being, and hear the whispers of a Thought answering to his thought, and breathing from every object on which his eye can rest. He would go back to the dim primordial time when this world started on its career, and trace the process by which it was gradually prepared for the habitation of man. He would unfold the story of his race, and find his connection with distant lands and times. He would interpret the thoughts of lofty and inspired souls, and enter into the life-struggle of saints and martyrs, of heroes and prophets. And to accomplish these things he must improve his instruments of research, not only inventing and fashioning with ever increasing skill the marvellously perfect contrivances for scientific investigation, but training the intellect itself, so that it may work by the best methods, and reach its conclusions with sane and disciplined judgment. Who that is driven by the pure thirst for knowledge to seek the wells of eternal truth can be puffed up by what he knows? For before him lie boundless realms still unexplored; and though the thoughts of God already known may be more than can be numbered, yet they are but the small beginning of what is still to come from his infinite fulness. Almost the last words I was privileged to hear from Professor Jowett, the Master of Balliol, a man sometimes suspected of being vain of his knowledge,

were these: "How little we know"—words spoken when he was soon to pass behind the veil of mortality, and gaze upon things which the heart of man has not conceived. Yes, how little we know! How little even of this tiny planet on which we spend our mortal lives; how much less of the fifty million suns that our telescopes reveal, and of the worlds that may circle unseen in their burning paths. Through infinite ages we may pass from realm to realm, and find ever-increasing cause for adoration, and speechless humility before Him who knows and rules them all. Thus enlarging knowledge reveals the extent of our ignorance; and as, when we climb some mountain peak, the horizon continually expands, so, while we scale the heights of knowledge, the encircling limits of the unknown keep ever widening to the view, till they are lost in the immeasurable space.

If, then, knowledge be pursued in the right spirit, it will not puff us up, or cut us off from sympathy with the lowliest of God's creatures; for in them too there is unfathomable mystery which taxes our keenest powers, and the more we know of them, the more wonderful and mysterious they become. But, on the other hand, the great achievements of the human intellect impel us to go forward on the paths of knowledge. Our age is full of new questionings; and beliefs, long held to be as firm as the foundations of the universe, are dissolving in spectral mist. We must not, however, sit down in despair, but press on to new conquests. Hitherto the dissolution of ancient beliefs has ended in the establishment of wider knowledge and grander faith. And so it will surely be now. If faith and hope and love abide, while knowledge passes away, still these great spiritual principles must clothe themselves in a body of thought, and, while the old vesture decays, take to themselves a more ethereal dress. But no real progress can be made in knowledge without laborious investigation, without the perseverance, the minute attention to detail, and the single-minded love of truth, which have characterised the greatest scientific men. Theology ought to be studied in this large and unbiassed spirit; and though to superficial observers even the most careful critics may seem to be destructive, they are, I believe, in the truest sense conservative; for, in what seems like destruction, they are only endeavouring to clear away the dust of centuries from the glorious temple of truth, and to prepare the

hallowed precincts for a more spiritual worship and a more consecrated life. Knowledge which is thus sought under the guidance of the Holy Spirit of God will never puff us up, or render us harsh and proud towards others, but will only increase that sympathetic charity which can read another's thought and reverence his conscience. We must take into our inmost being, as the mighty helper which can read all hearts and bring health and cheer to every weary soul; that love which Christ has brought to our world, and let his cross be the measure of our duty and our self-denial for others. Then we shall never be puffed up, or apply false standards in judging of ourselves or others. Seeking not our own glory, but the glory of Him who sent us, we shall bring the Holy Spirit of God to the healing of the woes and sins of men, and mingle with the transient shadows of human thought the eternal light of heaven.

JAMES DRUMMOND.

LIFE, RELIGION & AFFAIRS.

THE LIGHTNING GENIUS OF THE GAEL.

WE seem to have travelled far from the days when even a friend of Ireland could say that her people "had a double dose of original sin." At last the Gael is beginning to be understood on the eastern side of the Irish Sea, and perhaps in another generation or two, such is the rapid march of knowledge and enlightenment, he will win appreciation even from those who were most prejudiced against him. Indeed, to some extent this may be said to have come to pass already, for, *mirabile dictu*, did not the *Times* publish on March 17 last a special Irish number covering the whole field of modern Irish activity in literature, art, music, industry, commerce, agriculture? Mrs. Bryant's book will powerfully assist such recent influences as are helping to explain the Hibernian variety of the Celtic stock to the Anglo-Saxon. Her theme is that "the observed characteristics of Irishmen, in so far as they differ from others, may be explained by the prevalence in them of a certain psychological variety, structural or functional or temperamental, which is the fundamental quality of the Celtic mind." Lightly, but surely, she brushes aside all that is left of the stage or traditional Irishman,

the unpractical dreamer, idle, intemperate, fickle, emotional, full of buffoonery, perverse, inconsequent, always a rebel, destructive, politically incapable—in short, a purely legendary creation such as never existed save in the pigeon-holes of Printing House-square, and other dark recesses. Mrs. Bryant has little difficulty in showing by a sweetly reasonable appeal to facts, that the Gael, alleged to be weak and invertebrate, has in truth had a remarkable power of absorbing strangers and enemies so thoroughly that they become "more Irish than the Irish themselves." Yet even when most self-conscious and assertive he is nearly always other-conscious, and possessed of a power of imaginative sympathy rare in other races. The taunt of rebel, so persistently hurled at him, shows a curious want of penetration in his critics, who so often have utterly failed to observe that loyalty to the uttermost is the very breath of the typical Irishmen's nostrils. "For there is no nation of people under the sunne" (said Sir John Davies, James I.'s Attorney-General for Ireland, who was an Englishman) "that doth love equall and indifferent justice better then the Irish; or will rest better satisfied with the execution thereof, although it bee against themselves; so as they may have the protection and benefit of the law, when uppon just cause they do desire it." The traditional love of justice, the heritage of the Brehon code, the most remarkable body of legislation of its time, found vent in rebellion against the harshness and cruelties of later laws. When the statute book has been more completely humanised and moralised than it is at present, legislation may rise again to the high standard from which it fell when the Brehon code was barbarously swept away. But cruelty and ill-treatment have not destroyed this native trait of the race, and devotion to wife or friend, to country or cause, to "Dark Rosaleen" or "Kathleen ni Houlihan," still burns as a flame in twentieth century Irish breasts.

The charge of political incapacity is also shattered to atoms on the touchstone of fact. "For two generations," said the *Times* special number already referred to, "the Indian Empire has been administered with an Irish accent." In every part of the British dominions, men of the same stock are and have been prominent not only as statesmen, as diplomatists, as politicians, but as lawyers, as traders, and in other avocations where skill in affairs is indispensable. In two other widely differing fields this power of construction has found most characteristic expression, in the Irish dramatic revival led by Lady Gregory, Mr. W. B. Yeats, and the late J. M. Synge, perhaps the most significant dramatic movement in contemporary Europe, and in the work of the Irish Agricultural

The Genius of the Gael: A Study in Celtic Psychology and its Manifestations. By Dr. Sophie Bryant. Fisher Unwin. 5s. net.

Organisation Society, guided with such foresight and real genius by Sir Horace Plunkett and Mr. George Russell. The latter is a type of personality which could only be found in Ireland, for in the intervals of the complex and prosaic details of improving the quality of butter or the breed of pigs, he finds time for the study and practice of art, is a profound mystic, a real poet, and in the front rank of literary craftsmen. The work of the Society to which he belongs is known and appreciated by all students of rural economics, and if ever again a rural civilisation is to be reconstructed in the British Islands, Mr. Russell is the man obviously gifted by destiny with the prophetic instinct to lead the new movement.

To the present writer, and perhaps to other readers of this journal, the most suggestive chapter in a fascinating book is that headed "The Celt in Spiritual Insight." In the dim morning of knowledge, when northern Europe was groping its way towards religion, long before Christianity was carried to these shores, Irish writing was suffused with a feeling for the spiritual. "No other pagan literature," says a well-known critic, "is at once so democratic in its operation, or so deeply tinged by this general sense of spiritual immanence and personality in natural things." The natural impulse of the Irish Gael, whether as pagan or as Christian, is to live in the unseen and to care more for the things of the spirit than of the body. The belief in God and in invisible besetting powers has permeated even the every-day phrases and salutations of common speech, the simple songs that lighten the performance of homely tasks. The brooding sense of the eternal has called many of the race to be apostles and missionaries of a faith which for them was the highest. May it be that when Ireland has won back her long delayed spiritual emancipation, the mystic power and apostolic zeal of her sons and daughters may still have a mission to the world, to fight with the joyous ardour of crusaders against the hosts of materialism and to bear onward the banner of a reasonable faith?

If this be but a dream and an aspiration for the future, let us descend to the present in this charming picture of the educated Gael, whose type, not uncommon to-day, all will wish to see increase and multiply in years to come. "He lives in cities and loves them all the more because they do not force him, in the inner life, into any breach of contact with mother nature. In the crowded streets of New York he still feels the influence of the green hills in Ireland, the open spaces and the fragrant perfume of the turf. Or he moves in the academic circles of universities, or the more strait-laced circles of theological colleges, heavily weighted with learning, dignity, or pious reputation—weighted but not weighed down, bearing knowledge and even clerical sanctity like a wand in his hand, not like a halter round his neck, his heart rooted still, be he priest or professor, in the old simple things of life, buoyant, fresh, unartificial, all the more dignified because he takes no thought for dignity, all the more self-possessed because his sense of good still centres in primitive gifts."

A PRESBYTERIAN WORTHY.

VI.

It might be assumed that in the life of a man who asserted himself by vigorous effort as a man of business, minister, doctor, and politician, there could be no room for recreation. That would be a mistake; there are entries in Dr. Clegg's diary concerning his amusements, such as bowls, trout-fishing, hare-hunting, shooting, playing at shuffle-board, spending evenings in convivial company—all which cost him both money and time—a waste for which he penitently asks Divine pardon, with words sometimes of touching self-humiliation. The ultimate outcome of Hegel's philosophy is said to be the practical principle "That you have to draw the line somewhere." Without the help of Hegel, Clegg discovered that principle. Clegg drew the line at dancing. On December 11, 1736, he wrote as follows:—

"I settled accounts with ye dancing master, and paid the moneys with a grumbling conscience, and am resolved never to pay more on the account."

Clegg's wide-minded interest in events tempted him at least once into a proceeding which modern rules of ministerial decorum would nowise sanction. He went to see, or, at least, turned aside to see, a poor wretch put to death by being hanged in chains.

"August, 1731.—He (Nadin) was brought to Leek the night before. We met him on the common the gibbet was erected on. The Sheriff, Mr. Drakeford, whom I knew, came first with his men, then ye clergyman yt had assisted ye criminal, then the man who carried the Irons he was to hang in; then came the prisoner, then the gaoler, and last ye Hangman. Ye curate of Leek spent an hour in praying with and exporting him; then the 51st Psalm was sung and after some time ye executioner did his office."

Sometimes it would seem as if this pious minister complied unconsciously with the scriptural injunction, "Be not righteous overmuch."

One looks in vain through Mr. Kirk's extracts for any sign that Clegg was conscious of the beauty of the landscape through which he was constantly travelling. He took parties of friends to see the "Wonders of the Peak," but it seems as if it were curiosities of nature rather than charm of scenery that they were in search of. Appreciation of this sort of beauty does not appear to have become common or intense, or to have found much utterance in his day. There were, of course, before his time descriptions by Spenser, Shakespeare, Milton, and other poets indicating sensitiveness to the charm of fine landscape, but these were incidental. Clegg appears to have been essentially a practical man, and was no more an artist or a poet than he was a philosopher. At 50 years of age he wrote that he "had found reason to wish he had never meddled with poetry or such like trash." He records extraordinary storms, and takes care to make an entry when there are severe frost and snow in June, but goes no further. Yet his home was at Chapel-en-le-Frith amidst lovely

hills. Had Capability Browne come to this region and planted a clump of trees on every eminence, and buried all ruins half way up in mounds of earth, everybody would have talked about the scenery; as it was, nobody thought it worth while to mention the loveliness of dale, or stream, or tor, or the purple heather on the wild moorland.

The Rev. Dr. Clegg's last days were rather clouded, and he appears to have had less power of fronting trouble than when younger. Every year he and his people in their persons, their chapel, and their private property, had been liable to attack and injury at the annual rush-bearing by a drunken crowd nominally of Churchmen hostile to dissenters.

"August 31st, 1753.—There was in Towne a mad revel called the Rush-bearing, on which night the stone that covered the Tombe under which my wives and three children are interred was thrown off and a piece broken off, and other mischief done at and about our Chapel. This at first gave me some disturbance, but I prayed for and received a calmer mind."

It is a fair inference that this mischief was done by drunken boorish young men, for, among the civilian part of the population, it is only such that are capable of window-smashing, incendiarism, and similar kinds of wilful destruction.

The old man received other hard knocks, some all the harder because, in spite of his experience, he had not yet come to realise that the minister who fights and retaliates alienates even his well-wishers—that it is imprudent for the defenceless to stand up for themselves.

"July 20th, 1753.—Afternoon. Mr. Slack came with a message from Joshua Wood, whom I had civilly desired time after time to repair the road that leads to his house, which I was often obliged to pass, tho' it was in such a bad condition that I could not pass by without endangering my life. After he had neglected some weeks to repair it, I threatened to have it indicted at the Sessions, upon which he sent Mr. Slack to let me know that he relinquished the seat in our chapel, and was determined never to come more there. Thus my endeavours to serve that family in all their sicknesses, and to promote their eternal salvation above 52 years are requited! This has given me a great deal of uneasiness, but I must endeavour to bear it with patience and meekness, and the merciful God enable me to do."

Does the dissenting minister of to-day venture to indict a seatholder at the sessions, even with a just cause?

We are not told whether Joshua Wood carried other seatholders away with him, neither does Dr. Clegg tell us whether he made the fast-day service as formerly last three hours, but in any case, his congregation fell off. But the end was approaching. Accordingly:—

"December 4th, 1753.—I am under the apprehension of dying shortly, and my greatest concern was for ye continuance of ye means of salvation in these parts after my decease; but God can provide and on him I rely. With a view to this, I have a ticket purchased for me in the Irish lottery. If Providence shall

favour me with a prize, I have determined that one halfe of it shall be applied to that use, or to some other that shall appear more pious and charitable."

The careful minister does not say whether Providence, taking his noble intention into account, gave him a prize. The present writer regarded the preceding words with a shocked feeling till his memory suddenly recalled to him progressive whist parties and raffles at bazaars for religious objects in which he himself had participated.

James Clegg died August 5, 1755. He had been at Chapel-en-le-Frith 53 years.

We take leave of him with sympathy and respect, with admiration for his energy and honour for his helpfulness of others. He has given us a portrait of himself in which the wrinkles and moles are by no means decorously omitted. Born at a later time, his intelligence would have been more illuminated and his self-expression more reticent, but whenever born, he could not have been more interesting. Along with other instruction, he reveals that moral struggle in the soul of man which, to the wise observer, is the most edifying of all spectacles.

HALLIWELL THOMAS.

P.S.—In the first of the foregoing contributions there is the statement that the matter in them is probably entirely new to the public. It was reasonable to infer this from the form of Mr. Kirke's article in the Journal of the Derbyshire Archaeological Society. A correspondent, however, kindly informs me that, through C. F. Wardly, of Buxton, Mr. Kirke in 1899 published "Extracts from the Diary and Autobiography of the Rev. James Clegg," but also that he has tried to procure a copy in vain, and that the volume seems to be out of print. In any case it is to be presumed that the information given in the contributions will have been new to many of the readers of THE INQUIRER.

ON MOUNTAIN PATHS.

In the early part of the holidays I stayed for a short while with a friend in the neighbourhood of Snowdon. We spent the days, as might be expected, in climbing the hills and mountains round about. It was no expert mountaineering, with rope and alpenstock, but such as anyone with well-nailed boots could do, with a pair of hands to help in a scramble now and again.

One of our expeditions was up Snowdon itself. Coming down we took the upper path that leads over the lower end of the Crib Goch ridge to Pen-y-Pass. We had had little sun that day, but in the late afternoon it broke through the clouds, and all the landscape was bathed in mellow light. When we came in view of the Llanberis Pass we sat down to rest, and gaze at the scene before us—the lights and shadows on the Glyders opposite, and the deep gorge at our feet.

An Address given at Willaston School on September 21, 1913.

After a time, as my eyes roved lazily round, they fell on a little path that branched from ours, and rounded a buttress of rock lower down the slope on the left. Curious to know where it led to, I left my companion where he sat, and followed it. Round the rock it went, and up on to a ledge. There, to my surprise, I found a rude stone hut, built under the shelter of an overhanging crag. And in the doorway sat an old man—the oldest man I had ever seen. His appearance, and his voice when afterwards he spoke, recalled that holy man whom Maeldune found on the last of the isles which he came to—him whose

"Voice was low, as from other worlds, and his eyes were sweet,
And his white hair sank to his heels, and
his white beard fell to his feet."

When I had recovered a little from my surprise I ventured to greet him with "Good afternoon." "All afternoons are good," he replied. "But the evening is better; and who knows but the night, when it comes, will be the best of all. Yet the morning was good—ah! how good the morning was! Ay, and the noontide after it." Then, looking me up and down, he went on: "With you it is noontide, if I mistake not." "I trust it is no more," I answered. "There is yet much to do ere night." "If you have work to do," said he, "you are wise to come for refreshment to our hills. Mountains uplift not the body only, but the soul likewise. Well did the ancients hold mountain-tops to be holy ground. Did not Moses receive the Law on Sinai, and Elijah there commune with his God? Ay, and was not our Lord himself transfigured on the mount? Heaven is nigh to every place; yet truly to our weak imagining it seems nearer on the mountain than in the valley or on the plain."

He sat silent for a little. Then he said: "Doubtless you have read the lessons by the way?" "I have seen," I said, "that there are times and places where a false step may bring disaster and even destruction. Is that one of the lessons that you mean?" "Yes, one of them," he replied, "and maybe the greatest of all." "And I have marked," I said again, "that when the going is easy the feet and eyes become careless, and stumbling follows when the path grows difficult. This, too, I have found—that it is good to cease our labour now and then, to rest the limbs, and look back at the way we have come and the opening prospect beyond." "Ay, rest is good indeed," he said. "Yet beware of staying too long at any time, lest your knees stiffen, and the work prove harder at the resuming than it was at the leaving off."

"And are there," I asked, "other lessons for us to read as we go up and down your mountain paths?" "Truly there are. Have you not marked that sometimes there would seem to be an easier way than the one your leader takes, but later it proves steeper and more dangerous, and may even end in a place from which you cannot climb at all? Even so in our life men sometimes go astray because for a season they find the right path too hard. Then, when they would regain it, it is beyond their reach. From

that, too, a man may learn that it is well to follow a leader of chosen worth, and trust that leader's judgment against his own.

"Here is another lesson of the path. Sometimes it lies through grass, sometimes over stones and rock. On these it takes the feet of very many wayfarers to mark the track; but the grass is trodden down by two or three. And where does the track the sooner fade away?" "In the grass," I said; we had missed the track more than once that day over the grassy slopes. "But such a path as that up the bare mountain-side will not soon vanish." "True," he said. "And so are men—some, quickly marked, are quick to lose the mark again; but others are slowly impressed, but keep long the impression when it is made."

"And on that path of which you spoke," he went on, "from the little lake to the ridge above: did you note how some of the stone was loose, and other the solid rock beneath?" "Yes," I replied; "and I found that only the rock gave foothold as we climbed." "But coming down," he said, "did you choose the rock then to tread upon?" "No; the loose stones were easier to our feet as we came down." "By which token," said he, "you may choose your friends. If you are content to slide about this way and that, and go down instead of up, weak and shifting companions are enough. But if you would rise to higher things, have only those that are firm and steady as the rock."

"I am glad I found you here," I said. "But for this I should have carried away only the memory of a bitter disappointment." And I told him of the railway up the mountain, and the crowds on the summit—the shouting and eating and drinking—that made the whole place hideous. "Ay, such things are horrible indeed," he said. "And hopes that are shattered seem beyond repair. Yet you may find some other thoughts to take their place. Let the mountain be for you as in thought you would have it—nay, as you may see it with your own eyes this very evening, standing clear against the sunset sky, and mirrored in the still surface of the lake."

After a pause he continued: "I, too, found cause for discontent in the mountain, in the days when I could climb as you do now. But my discontent was not like yours; for then men still loved Nature, and revered her." (As he spoke he followed with his eyes a moving cloud of dust on the road down in the pass.) "I grieved because, when I stood on Snowdon summit, there was no higher peak left for me to climb. And maybe I was right; for sad indeed is the lot of man or woman or child that can find no greater heights to scale."

As the old man ended the ground seemed to slip from under me, and I opened my eyes to find my companion standing by me, asking if I meant to spend the night on the mountain. All the way home I thought over my dream, and in the evening I noted down some of the things that I had learnt, because I thought that they would be of interest to you, and perhaps even of profit.

H. LANG JONES.

TAXATION AND THE WORKING-CLASS FAMILY.

THERE is no doctrine "more fatal to the root principle of democratic government," Mr. Asquith said recently, "than that it should consist in the constant amelioration, at great expense to the community, of the social conditions of the less-favoured class in the country at the sole and exclusive expense of other classes." That is true enough; but what are we to say of the fact, which emerges from careful investigations in regard to working-class incomes and the deductions made therefrom for purposes of the State, that "the smaller incomes pay a disproportionately large percentage" in food taxes, while there is indeed good reason for believing "that the working-class family does not contribute much, if anything, less to local taxation than the middle-class family, while it contributes considerably more than the families of the wealthier classes"? The statistics which justify these statements are to be found in the first of a series of "Memoranda on Problems of Poverty" entitled "Some Notes on the Incidence of Taxation on the Working-Class Family," by F. W. Kolthammer, M.A. (published in connection with the Ratan Tata Foundation, University of London, by the William Morris Press, Ltd., price 6d.). One of the first objects of this memorandum is to ascertain the proportion of the weekly income of a working-class family which is absorbed by the taxation of the common necessities of life, the tobacco duty, and the duties on beer and spirits. Many people would place the latter in a different class as "taxes on superfluities, and, unless moderately used, injurious superfluities." It is important, however, to determine the actual contribution made by the working classes to the Imperial Revenue under this head.

Many diagrams and tables are given in this interesting pamphlet which well repay study, though the conclusions one is bound to draw from them are somewhat disconcerting. In regard to food taxation, allowing for the fact that the variation in the methods of family expenditure is too great to permit of any averages, the personal views of the writer are as follows:— (1) It is retrogressive. The smaller incomes pay a disproportionately large percentage. (2) Assuming normal consumption, it amounts to 1.25d. per head per week, or in the case of the average family to 6d. per week. (3) The higher family incomes among the working classes reach this amount; if the family be small, or the number at work large, consumption frequently exceeds the normal. (4) The consumption of taxed foods by middle-class families does not exceed that which obtains in many working-class families. Very frequently it is lower. The superiority of their standard of life, in so far as food is concerned, depends rather on foods that are not taxed. (5) On the whole, the lower the family income the less the total contribution to national expenditure, but the greater the percentage of income thereby taken. In other words, regression is practically continuous and universal, though its degree admits of exaggeration. (6) The lower the standard of comfort, the

larger the percentage of food expenditure which is taxed. When the cheaper jam displaces the dearer butter or margarine, as also when the cheaper condensed milk displaces the dearer cow's milk, a portion of the family income which was before untaxed automatically becomes taxed. (7) It is frequently true that where the contributions in food taxation are abnormally low, the contributions in respect of tobacco and alcohol are abnormally high.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

MEN AND RAILS.

THE recurrent disaffection among railway employees has given much food for thought in recent years and months to the most important party in the quarrel between masters and men, viz., the general public, whose existence appears sometimes to be forgotten by the more active disputants. Trade disputes, like most others, must in the last resort be settled at the bar of public opinion. Railway directors have always had means to put their case before the public by means of the Press and other agencies and to bring influence to bear upon Parliament, but until recently the men have had little influence with widely circulated papers, and have been unrepresented in the People's House. It is well, then, that some one should state in easily accessible form, and without reference to any particular dispute, the case as it appears to a railway employee. Mr. Rowland Kenney, whose contributions to the *English Review* and the *New Statesman* many will have read, has, as he informs us in the introduction to "Men and Rails" (Fisher Unwin, 6s. net), "worked for three railway companies at about a dozen stations in capacities varying from that of stable boy to shunter." His indictment is, therefore, in the first instance based on personal experience. For convenience we may think of it as affecting wages, hours, and general conditions of work with regard to frequency of accident. As to the first, the statement, to which wide currency was given in the strike of 1911, that more than 100,000 railway workers in the United Kingdom were in receipt of wages less than £1 per week has been hotly contested. Mr. Kenney maintains that according to the most recent returns the total works out at well over 90,000 adult workers whose weekly wage is less than £1, and that 295,282 of the total number of 365,901 adult employees (or 80.7 per cent.) receive less than 30s. per week wages for full ordinary time.

It ought not now to be necessary to labour the point that the cost of living has gone up by many per cent. during the last 15 years, while wages have often remained stationary. Increase in wages, therefore, is demanded by bare justice for all whose weekly income falls

below 30s., and especially for those who cannot reckon on a greater average than £1 per week in normal times, if the men are to keep up the physical efficiency without which they become a danger to the public. In mere self-defence, apart from any altruistic reasons, the community must see to it that its railway employees are paid at least a living wage. This aspect of the question comes into greater prominence when we begin to consider the question of the hours during which railway men are employed. Different conditions obtain on different railways, but on the whole there can be no doubt that there are still only too numerous instances of men being employed for more than 12 hours a day. Mr. Kenney quotes a case—probably extreme and exceptional—of a driver on one of the largest lines who signed on for duty at 11 a.m. and was not relieved for 24½ hours, although he applied for relief five times. At the end of the week the company fined him a day and a half's pay because he had not applied for relief often enough! What the general public do not seem to realise is that accidents occur at the fag-end of these unduly long spells of work. Apart from the question of accidents involving death or injury to passengers, a large number of railway servants every year are either killed or injured in the course of their avocations, the figures for 1912 being 350 and 28,415 respectively. These facts are not always borne in mind when people become impatient with railwaymen who strike for higher wages and better conditions.

Mr. Kenney has made out a good case for an increase in wages and improvement of conditions for a body of men who, with all their faults, are, as anyone who travels habitually on Continental lines can testify, the most courteous and efficient railway employees in Europe. Where his book is inconclusive and less satisfactory is in his suggestion of remedy. For him, and, it ought to be said, for a large and increasing number of merchants and manufacturers, not to speak of disinterested bystanders, the ultimate remedy is public ownership and control of the railways. Mr. Kenney, however, is rather in favour of the Guild type of Socialism which the *New Age* has lately been so skilfully expounding. Unfortunately he leaves his proposal in a rather vague and nebulous condition, so that we do not get much further forward. It is a great pity that Mr. Kenney and other able and sincere reformers do not devote themselves to working out a scheme of railway nationalisation, applicable to British conditions. One cannot perpetually fill oneself with the east wind of mere negation, and it is regrettable that necessary social reforms are so often delayed by the fact that the critics of present-day industrialism, the cruelties, anomalies, and injustices of which are no longer seriously defended, devote themselves largely to attack, rather than to the thought and labour required to build up what is to replace the systems which are doomed to be swept away. Nevertheless, although this fault is by no means absent in Mr. Kenney, his ability and manifest sincerity will for fair-minded people make him a useful antidote to Sir Frederick Banbury.

R. P. F.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

MR. BERNARD SHAW'S NEW PLAY.

SIR,—It seems to me that your criticism of "Androcles and the Lion," like most of those which I have read, does less than justice to the author. Being in London this week, I took the opportunity of seeing the play, and judging for myself. While not up to the author's highest standard, I found the play interesting, stimulating, and satisfactory. It can, of course, be alleged that it attacks Christianity, but it is only the accretions of Christianity—*e.g.*, the idea that a "good" death will atone for a bad life, which progressive religious thinkers have been denouncing for a good many years—not Christianity itself. It would, of course, not be a Shaw play if it did not contain passages which annoy and irritate the auditor, but there are fewer of these than in some of the author's other plays, but these are more than balanced by its merits.—Yours, &c.

FREDERICK G. JACKSON.

42, Inchmay-road, Catford, S.E.

September 20, 1913.

UNITARIAN SUNDAY SCHOOLS.

SIR,—I should be greatly obliged if you could kindly allow me a little space in your columns for a few remarks on the above subject. Coming in contact as I do with many teachers in schools of other denominations, I am struck with the system and organisation displayed in the management of these schools. So far as I can gather, they have adopted and developed the methods and results obtained by careful research in the nature and capabilities of the child, and are giving lessons based upon the needs and receptive faculties of children of all ages; whereas it seems to me that we, in the main, have been content with the old slipshod methods which arose out of the idea that the Sunday school on the whole was a kind of nursery for the scholars, a place where they were to be "kept quiet" by any and every means, including often the reading of a story book or a few perfunctory questions on well-known Biblical facts. The late Miss Pritchard did admirable work in the direction of amending this state of things, and her prepared lessons for teachers, particularly those for the infant class, have been a boon to many teachers in our schools. Many other Unitarian men and women have followed her example, and have provided us with a quantity of wholesome and useful lessons suited to children of all ages. You will understand that I have no wish to depreciate in any way the value of their work, but it seems to me that the usefulness of the isolated lesson is practically past, and that we who have the welfare of our Sunday schools at heart should devote our powers

to bringing out a series of *graded* lessons, so that one subject, fitted to the comprehension of all scholars (except, perhaps, the infants), could be taken throughout the school. The advantages of such a system are obvious. Too often, our teachers are people engaged in work during the week, with scanty time for the preparation of lessons, or even, granted that there are plenty of prepared lessons to their hands, for the selection of one adapted in every way to the needs of their particular class. The result is that in many cases they fall back upon the convenient story, which may or may not contain the religious element that should be present. The graded lesson would obviate this difficulty, and the story could come in to *illustrate*, and not to *form*, the lesson, while at the close of the afternoon the superintendent could question the school as a whole upon the subject that had been taught, thus imparting to the teaching a solidarity and a unity not otherwise to be obtained, whilst arousing in the scholars the spirit of emulation so essential for young people. This system, also, has the advantage of continuity in the teaching, for if the teacher of a class is absent at any time the lesson can be taken up readily by his or her substitute without any break.

There are many other advantages and developments attendant upon this system which suggest themselves to me, but I must not take up any more of your valuable space. Perhaps the Superintendents of other Unitarian Sunday schools will come forward with their views on the matter, as it is one which, in my opinion, is of vital importance for the welfare of our Sunday schools, and, incidentally, of our churches.—Yours, &c.,

CLARE E. MARRIOTT,

Superintendent

Effra-road Sunday School.

93, Kingscourt-road, Streatham, S.W.,

September 17, 1913.

UNIVERSITY DEGREES.

SIR,—As one who takes some interest in University matters, I am puzzled by the letters "Ph.B." which follow the name of one of our ministers in your current "News of the Churches." Will the Rev. J. Hipperson inform us as to the meaning of these letters, and the University or other body by whom this degree (as I presume it to be) is conferred?

DOROTHY TARRANT.

Wandsworth, September 20, 1913.

THE TEACHING OF KINDNESS.

SIR,—I am delighted with the trenchant letters you have published from Messrs. Collinson and Guest. If all teachers and parents considered it their duty not only to refrain from actively encouraging school children to witness such cruel sports as otter worrying and hare hunting, but to give such instruction as would create a loathing of them in the hearts of the young themselves, there would soon be an improvement visible. A case recently occurred where seven boys under fifteen

years of age ran an old horse till it fell exhausted in a deep ditch and died. A shocking case; but wild creatures relentlessly pursued to their death must suffer quite as much. To allow young people to take part in "blood sports" is to encourage a love of cruelty, and so stifle the development of better feeling.—I am, &c.,

E. L. DAUBENY,

Secretary, Cheltenham Branch
of the R.S.P.C.A.

1, St. George's-parade, Cheltenham,
September 24, 1913.

THE GOTHENBURG SYSTEM.

SIR,—Mr. Chancellor misses the point entirely. It is not a question between Total Prohibition, which is the ultimate goal of nearly all temperance reformers, and Disinterested Management, but between the latter and a continuance of the present licensing system in localities where there is no prospect of carrying veto. Does Mr. Chancellor really think that it is better to have licences in the hands of those eager to push the sale of intoxicants as at present than under the control of those who have no such inducement but would aim at restricting their sale?—Yours, &c.,

GEO. W. BROWN.

Hampstead, September 22, 1913.

CORRECTION.—Mr. H. G. Chancellor writes to say that the omission of a word in one sentence of his letter last week makes it incorrect. It should read "Prohibition which *would* put an end to not only the private but also the 'disinterested' drink shops." "I hope before long the past tense will be the right one to use," adds Mr. Chancellor, "but, alas! that is not so yet."

BOOKS AND REVIEWS.

WOMEN OF THE COUNTRY.

Women of the Country. By Gertrude Bone. London: Duckworth & Co. 2s. 6d. net.

IN an age when all the old standards of religion and morality are being questioned, and people talk anxiously or exultantly, according to temperament, of the forces undermining society, it does one good to read a book which conveys a clear sense of the abiding realities of life as they are faced by people living far from the clamour of cities. Nothing could be more commonplace than the events narrated by Mrs. Bone, nothing less exciting or novel than the scenes amidst which they take place. You are asked to become interested in a few quite ordinary people in an agricultural district who follow everyday callings—farmers' wives, old women taking their butter to market, labourers, an evangelist eager to save souls, the apathetic inhabitants of a village workhouse, a pretty girl who pays with her life for a brief folly—and you *do* become interested, because they

are described with the sympathy and insight that recognises the dignity of the human soul, even when it is outwardly veiled by an unattractive personality and compelled to struggle amid sordid surroundings. These people belong to a world of obscure human beings, the vast company of the poor, "bowed always a little towards tragedy yet understanding joy," upon whom, in the last resort, the fabric of civilisation rests. Simple folk, indeed, living close to mother earth from whom they derive their strength and sustenance, vexed often enough by unruly passions, but seldom troubled with doubts or speculations; full of prejudices which ignorance breeds, but capable of a quiet heroism and patience in toil or tribulation such as saints have hardly attained to after a lifetime of self-mortification. Anne Hilton, the heroine of this story, a plain woman with her immense bonnet and elastic-sided boots, stands out with something of the dignity of the ascetic or the founder of a holy sisterhood from all the rest. She is one of those rare and noble characters that would keep the world true to its faith in womanhood though its faith in everything else were shattered. Her one weakness in the eyes of many who regarded her as "good, but peculiar," was an incorrigible disposition to smooth the path for those who had incurred the world's condemnation. "She was so fearful of falling behind in sympathy with sinners that she fell into the unusual error of treating them better than the saints." Anne was deeply religious, she had got "experience," and in her orderly little cottage she lived a life of peaceful industry, "with one window open towards her Invisible Friend," to whom she confided her cares and anxieties about other people with the simplicity of a child. There is something fine and magnanimous about women of this type that seems to march with the seasons and partake of the spaciousness of the sky. They have a spirit that refuses to be bound by the world's narrow judgments, and their emancipation from petty motives is really more complete than that of many of their educated sisters, because they have won their freedom through self-forgetfulness, and love of others. This is the idea that remains with us after laying down "Women of the Country," a book written with a quiet distinction of style which is the outcome of clear vision and the desire to express with absolute sincerity what has been felt in the heart.

LITERARY NOTES.

"THE ART OF BOTTICELLI," by Mr. Laurence Binyon, is announced for publication next month by Messrs. Macmillan. The volume will be illustrated, and the edition limited. The author has not tried to write a new life of Botticelli so much as to discover "what the art of a Florentine of the Quattrocento means for us to-day and for our own art," an inquiry which has also led him to discuss some current modes of pictorial criticism. A new edition of Mr. Binyon's "Painting in the

Far East" is also being published by Mr. Edward Arnold. The sections dealing with the early art have been in great measure rewritten, and the book has been revised throughout. The same publisher will have ready on October 8 "Painting in East and West," by Robert Douglas Norton, which is written from the point of view that the chief need of Western painting is spirituality.

* * *

A NEW book by Dr. Stanton Coit, "The Soul of America," "American Ideals: Character and Life," by Dr. Hamilton Wright Mabie, and "One Hundred Years of Peace," by Senator H. Cabot Lodge, are among the books shortly to be published in this country by Messrs. Macmillan for their American House.

* * *

A POSTHUMOUS volume of biographical essays entitled "Happy Women" by Myrtle Reed will be published next month by Messrs. Putnam's. Dorothy Wordsworth, Elizabeth Barrett Browning, Florence Nightingale, Caroline Herschel, and Queen Victoria are among the author's heroines. The same publishers are also preparing the monumental work in twelve volumes by the late Dr. Lester F. Ward, entitled "Glimpses of the Cosmos," the first three volumes of which are to appear this autumn.

* * *

MRS. HUMPHRY WARD'S new novel, "The Coryston Family," is announced by Messrs. Smith, Elder, and Messrs. Hutchinson's autumn list includes a volume of short stories by Miss Jane Barlow, entitled "Doings and Dealings: Observed in Ireland."

* * *

A NEW work is about to be published by the St. Catherine Press for the National Food Reform Association entitled "Rearing an Imperial Race" and edited by Charles E. Hecht, M.A. The volume, which will be fully illustrated and will form a companion volume to "Our Children's Health at Home and at School," will supply a key to next year's Education Bill from the standpoint of health and the domestic arts, beside serving as a handbook for social workers, educationists, school medical officers, and heads of institutions.

PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK:—Introduction to the Books of the New Testament: W. C. Allen and L. W. Grensted. 5s. net. The Religion of Ancient Egypt: A. H. Sayce, D.D., LL.D. 4s. net.

MESSRS. HODDER & STOUGHTON:—The Facts of Life: P. Carnegie Simpson, D.D. 3s. 6d.

MESSRS. LONGMAN & CO.:—Old Testament Legends: M. R. James. 3s. 6d. net. Jewish History and Literature under the Maccabees and Herod: B. H. Alford. 2s. 6d. net.

MESSRS. MACMILLAN & CO.:—The Golden Bough, Part 6: J. G. Frazer, D.C.L., LL.D., Litt.D. 10s. net. Psyche's Task: J. G. Frazer, D.C.L., LL.D., Litt.D. 5s. net.

OXFORD UNIVERSITY PRESS:—Poems and Translations: Dante Gabriel Rossetti. 1s. 6d. net.

MR. T. FISHER UNWIN:—Our Villa in Italy: Joseph Lucas. 5s. net. The Roman Campagna: Arnaldo Cervosato. 21s. net. Militarism. 4d. net.

MESSRS. WATTS & CO.:—The Inquirer's Library, No. 3, The Old Testament: Chilperic Edwards. 9d. net. Life and Destiny: Felix Adler. 9d. net. History of Psychology: Prof. J. M. Baldwin, 2 vols. 1s. each net. What Are We to Believe? C. R. A. 2s. net. A Religion of the World: Philip Thomas. 2s. 6d. net.

MISCELLANEOUS.

The Quest, Cænobium, Young Days.

FOR THE CHILDREN.

ABOUT WORDS.

WHAT is a word? I don't mean a written word (we may talk about them some other time), but a word that you speak. You will tell me it is made up of sounds which you form with your mouth and throat, one after the other. But baby is very clever at forming sounds with his mouth and throat; so, indeed, are the cat and the dog, and the bird! You don't call their remarks words, do you? They *may* be words of their own kind, for all we know; but we keep the name for certain sounds of a fixed kind, which human beings that are no longer babies make, in order to show that they *mean* something which others *may* understand. "Mean"—"understand"! There are two of the most wonderful ideas in the world. Creatures of the same kind cannot get on without having dealings with each other; each of them has his own mind with its own thoughts, and wants to share some of these with other creatures. He can't take out a thought and show it to his friend—thoughts are not that kind of thing; but—and here is the marvel—he can do something, which the friend may see or hear or learn by touching, which shall make another thought, like his own, come into the friend's mind. His friend understands what he means! All men of every race are "friends" in this sense, and can make each other understand *some* things, at any rate. Wherever you go in the world, I am quite sure that if you point to your mouth, for instance, and pretend to be eating, the people you are with (whatever their language may be) will know that you mean something to do with food; though whether you want food, or have got food, or what it is they may not understand!

Now *words* are the easiest way that people of the same race have found for showing each other what they mean. We naturally make sounds of some kind when we are excited or pleased or angry; and we imitate sounds that we hear, and somehow or other, through centuries and centuries, all these strange, single sounds have been mingled together in words, and the words have been combined in a language, and how very simple and natural a thing we find it, just to open our mouths and talk! So it is, and so it should be, and yet it is worth while just to remember how long these words of ours have been a-making, and where they may have first begun.

"Cuckoo," an easy one to start with; of course it is just a copy of the noise the bird makes, and everyone who has heard

that can understand the word. There are really hundreds of words like this—imitative words, we may call them. "Crack," "murmur," "whisper," "thunder"—try to find some more of the kind, and try if you can to find the words of the same meaning in another language, and see how the same idea is often there. "Thunder," "donner," "tonnerre"—all the same sounds, imitating the real thing. Others are not so easy to trace; here is one—"barbarous," "barbaric," sister-words with different meanings, both come from a Greek word *barbaros*, which means simply "foreign." And why? Because the Greeks chose (not very politely) to give the name "*bar-bar-man*," babbler or gibberish-talker, to a person whose language *they* could not understand. Here is a sweeter and an older instance. Nearly every language that can be found begins its word for "mother" (there are mothers everywhere!) with an "m" sound, and often it is "ma." Why? Because little babies talk the same way all the world over, and grown-up people think the baby-name is the best after all!

When you cannot find any more of these imitative words, try the splendid game of "Where does it come from?" with a dictionary, on any of the words you are using every day; you will be surprised at some of the things you find out. And notice how many different languages have helped to make ours. Though the languages of the world are so many, and some of them so distinct, yet many do overlap in a wonderful way. Often it is because the peoples who speak them belonged in time past (as most of the peoples of Europe did, for instance) to one great family that had one language. The speech has broken up, as the people have; but both the languages and the nations are "cousins," after all.

But I think the finest thing about our words is not their history or their relations in other tongues, but what they mean to us or to other people. "The sea"—if you have seen it, how much the word means, and how little if you have not! "Home," "London," "flowers," "yesterday"—each of these fills our mind quite full of thoughts, and no two of us have the same thoughts about it, either. Sometimes a word will bring back to us hundreds of things we had almost forgotten. There are words we love to say to ourselves, because they call up such pleasant thoughts; names of beautiful places we have seen, or dear people we know, or books, or anything else that is lovely and of good report. Other words we would rather forget; they remind us of sad or hateful things. Many people are even afraid to use certain words, because of what they mean. "Die" and "death" are words that many are frightened of; they will try to get out of using them by saying something else. That seems to me a pity and rather foolish. The words we *should* be afraid of using or hearing are those which call up ugly, bad or shameful thoughts to our mind; these should be put away and forgotten, like some ugly picture that we never want to see again.

There is one other kind of word, far different from these, that is often best left

unsaid. Most of you have been told, I expect, that the Jews of old time had one word they *never* spoke at all, and when they wrote it they left out all the vowels, so that to this day no one knows for certain how it was pronounced. It was their most solemn, sacred name for God, the name that is printed "the Lord" in our Bible, where it was used in the Hebrew. They would speak of God by other names which they did feel able to speak; but His greatest and best name they thought was too holy for any man's lips to utter. I wish that we English were half as careful not to speak lightly of God, or of any solemn and sacred thing. When people do so speak in their common talk, it usually means that they do not care much for the things which they name so readily. We can never learn too soon to be *reverent* in our speech and our behaviour, and our thoughts, too. About everything there is "a time to keep silence, and a time to speak," and especially about the things which are most important.

I can think of a great deal more to say about words, these wonderful instruments of our minds; but I will not say it now, and perhaps you will find some of it in your own heads instead.

D. T.

MEETINGS AND GENERAL NEWS.

AT THE BISHOP'S PALACE.

CONFERENCE OF THE SOCIAL SERVICE UNION AT CUDDESDON.

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord; that as there is but one Body, and one Spirit, and one Hope of our Calling, one God, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen" . . .

It was the voice of the Bishop of Oxford leading us in evening prayer at Compline hour in his private chapel. We had assembled there at Cuddesdon—some twenty of us, chairmen and secretaries of our various Social Unions—as the guests of our President, Bishop Gore. The words of the Collect for Unity were familiar enough to our ears, but that night they struck home with a new force, for the common suspicions and the ancient hostilities were actually laid aside, and Roman and Anglican, Baptist and Methodist, Congregationalist and Friend, with representatives of our own National Conference Union for Social Service, had met once more, confessing in prayer our essential and compelling oneness in the presence of the evils of the world.

We were there for conference. We compared notes. We confessed our shortcomings. Within our respective churches were established Social Unions, some of longer, some of shorter standing. What was the value of our witness? How far did Christians care? We confessed—not much. Yet the witness must be made. Then came a challenging paper by Miss Lucy Gardner, secretary of the Summer School and member of the Society of Friends. Study circles were good; they were necessary. Christian sentiment and thought must be trained and directed. Yet study circles might easily degenerate into a detached and merely critical intellectualism. We must relate our work and study to the actual life of the place where we lived and met. The circle should constitute a challenge to the local District Council or its municipal authorities, and the challenge must be kept vital by informed knowledge both of the problem concerned and the actual lives of poor people. We must escape the aridity of drawing rooms. A divine passion for the people must possess us, and we must, in some personal way, link our lives with the poor.

It was a notable appeal. During its reading the Bishop sat with his hands crossed upon the table, and his head bowed upon them. After a silence someone spoke. . . . There was discussion. A sense of the greatness of our opportunity was felt among us.

Last year the Interdenominational Conference of Social Unions met at Swanwick to consider the "Life of the Industrial Worker." The lectures are now published in book form for 1s. 6d. by Messrs. Dent, under the title "Converging Views of Social Reform." Here is the general problem described and outlined, and particular aims of action laid down. What can we do in the presence of the problems of Infant Mortality, the peculiar perils of Adolescence, the Tragedy of Unemployment? Read "Converging Views of Social Reform." The volume is a treasure for the intelligent. Presently this year's Summer School will be available in book form, and the lectures printed under the title "The Living Wage." Next year's theme is to be "Land and Labour."

We are without excuse. Only the wilful can remain ignorant. In the great centres, Manchester, Liverpool, Birmingham, Leicester, &c., the various unions are coming together for common encouragement and counsel. The Christian witness must be made. No longer will passive piety suffice. The church must take up the challenge that now sounds, and respond to the call. Fear must give way to faith. We must do something, even if we only succeed in failing. Better make mistakes than attempt nothing. Now that the trumpet has sounded, and the lines of the campaign are set, it were better to die fighting (if that be our portion) than continue to rot in carelessness and ease.

JOHN S. BURGESS.

THE *Christian Commonwealth* publishes this week Sir Oliver Lodge's British Association address, "Continuity," as a penny pamphlet.

THE CHURCH CONGRESS.

THE Church Congress, which is to be held during the coming week at Southampton under the presidency of Dr. Talbot, Bishop of Winchester, promises to be unusually interesting, and, possibly, exciting. A number of subjects which are arousing much attention at the present time, some of them of a distinctly controversial character, have been chosen for discussion, all centring round the main theme, "The Kingdom of God in the World To-Day." Wednesday's session, when "The Kingdom of God and the Sexes" is to be brought before the Congress, will, of course, be followed with the keenest interest, and not a little apprehension on the part of those who share Lord Curzon's opinion that it is unwise for the Congress to make its platform the arena of acute controversial and secular issues. It is hoped, however, that the speakers will keep the discussion on a high plane, and make a serious contribution to the ideas which are growing in the minds of many thoughtful people on questions of vital importance relating to manhood and womanhood, which ought to be viewed from the widest possible standpoint. Marriage under the three heads, the Christian ideal, the Church's law, and the Christian standard for the law of the land, will be dealt with by the Bishop of Lewes, the Rev. T. A. Lacey, author of "Marriage in Church and State," the Bishop of Southampton, Dr. Hensley Henson, and others. This is the first Congress to be held, it should be remembered, since the publication of the Report of the Royal Commission on Divorce.

The most important session of the Congress from the point of view of theology will be that of Tuesday afternoon, following the Presidential address, when Dr. Scott Holland, Dr. Strong, Dr. Armitage Robinson, the Rev. C. W. Emmet, Dr. Inge, the Rev. P. N. Waggett, of the Cowley Fathers, and others, will read papers under the general heading, "The Challenge of the King." These papers deal with a fundamental question of Christian faith from different standpoints, and will doubtless arouse much interest. Thursday's subject, "The Kingdom of God and the Races," will be in the experienced hands of such authorities as Sir Sydney Olivier, Governor of Jamaica, Lord Selborne, and Mr. E. D. Morel. At the evening meeting Sir Ernest Satow, Canon Grane, Mr. M. J. Rendall, Headmaster of Winchester; and the Rev. J. E. Watts-Ditchfield, vicar of St. James the Less, Bethnal Green, will speak on "The Mutual Relations of Civilised Nations." Friday's discussions will range round "The Kingdom of God and the Social Order," and the speakers will include Lord Salisbury, Mr. C. Roden Buxton, Dr. Scott Holland, Lord Hugh Cecil, M.P., the Rev. Conrad Noel, and Mr. Philip Snowden, M.P. On Friday afternoon a meeting will be held, with Dr. Talbot in the chair, to discuss "Christianity and the Civilisation of our Time, regarded as Allied and Alien Forces." This is not a Congress meeting, and has been organised by Dr. Talbot in order that he might invite speakers who are

not members of the Church of England. Addresses will be delivered by Bishop Boyd Carpenter, Dr. D. S. Cairns, Dr. P. T. Forsyth, Dr. Gore, Bishop of Oxford, and the Rev. J. Scott Lidgett. The women's meeting takes place on Monday afternoon, when Miss Maud Royden will be among the speakers. Miss Royden will also address the men's meeting on the same evening, in association with the Bishop of London and the Rev. E. J. Kennedy, this being the first time that a woman has done so. The lads' meeting will be held on Sunday afternoon, Colonel the Hon. Sir Harry H. L. Crichton in the chair, and the girls' meeting at 5.30 on Wednesday, when Miss Talbot will preside, and the speakers will be Mrs. Creighton, Miss Livingstone, and Mr. B. S. Townroe.

CARE OF THE FEEBLE-MINDED.

"THE INQUIRER" FUND.

MISS DENDY, hon. secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, acknowledges the following contributions in response to the appeal made in THE INQUIRER on September 13:—

Miss Beard	..	..	..	£1	0	0
Miss Alice Beard..	..	..	..	0	10	0
Mrs. W. G. Tarrant	..	..	..	1	1	0
Mrs. Thornely	..	..	..	5	0	0
Miss Warren	..	..	..	5	0	0

THE SOCIAL MOVEMENT.

GERMAN LABOUR EXCHANGES.

THE German Imperial Statistical Office has recently issued a report with regard to the working of Labour Exchanges in the German Empire. From this return we extract a few details which may be of interest to English readers in view of British experience of these institutions. Particulars were obtained about 2,224 exchanges in all, of which 888 were situate in large towns containing 100,000 inhabitants, 654 in towns with populations between 20,000 and 10,000, 632 in small towns with less than 20,000 inhabitants and 50 in rural communes. The communes with 10,000 inhabitants and over which possessed labour exchanges numbered 388, out of a total of 576. It is interesting to note that in most districts the exchanges are not merely confined to a particular town, but linked up over a whole province. In the great majority of instances, 1,745 out of the total number, the services of these institutions were given free. In the remainder fees were charged in 327 cases by employers alone, in 32 cases by workpeople alone, and in 47 by both.

In England it has frequently been stated by Labour critics of the Exchanges that they have been used for blacklegging purposes by the employers. In Germany experience has gone exactly in the opposite direction, where employers have sometimes complained that exchanges were being run in the Labour interest. The report mentions that, apart from the 119

exchanges classified as being "in the hands of employers and workpeople jointly," there were 312 others in which both parties co-operated in the working of the institution. To the practical English mind perhaps the most interesting details will be the following:—

Year.	No. of Exchanges reporting for the year.	Total situations filled.
1909	1,439	1,915,779
1910	1,571	2,555,460
1911	1,917	3,424,799
1912	1,985	3,594,502
* * *		

LABOUR EXCHANGES IN DENMARK.

A law for the establishment and control of communal exchanges in Denmark came into force on July 1 last. This measure empowers individual communes or unions of communes to set up public labour exchanges, which, if they fulfil certain prescribed conditions, will be recognised by the State, and will be entitled to receive a State subsidy, which may amount to, but must not exceed, one third of the expenses incurred during the last financial year. In the provinces each exchange is to be controlled by a committee of at least seven members. These are to be chosen by the Communal Council, and are to consist of a chairman, who must not be an employer or workman, nor an official of an employers' association or of a trade union, and equal numbers of employers and workpeople. The chairman must be elected by a clear majority of the votes of the Communal Council; failing this, he is to be appointed by the Minister of the Interior. The term of office of the members of the committee is to be concurrent with that of the Communal Council which elected them.

The labour exchange at Copenhagen is to act as the Central Exchange for the whole of Denmark. A Director of Labour Exchanges, appointed by the Crown, is charged with the direction of the Central Office, the supervision of all the approved labour exchanges, and the securing of the necessary co-operation between them. In his capacity as Director of the Central Office he is to be assisted by a supervising Council of at least ten members, composed of employers and workpeople in equal numbers. Four of the ten members are to be appointed by the Minister of the Interior, after the central federation of the employers' and workpeople's unions have been consulted as to the selection. The operations of approved labour exchanges are to extend to all branches of employment, and their services are to be given without charge to either employers or workpeople.

We are glad to hear that Willaston School is making such good progress. Last term the number of boys reached 40 for the first time, and this has now been increased to 52. Altogether 20 boys have been admitted since Easter. Two public concerts will be given at the School in November on the same lines as that of last autumn. Full particulars will be announced shortly.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Cullompton.—The Sunday School Anniversary was celebrated at the Unitarian Chapel, together with the Harvest Festival, on Sunday last. The new chapel was beautifully decorated, and special music was effectively rendered. The morning and evening services were conducted by the Rev. Jeffery Worthington, and that in the afternoon (for young people and parents) by Mrs. A. Marks, of Exmouth. A congregational tea-party took place on Monday evening. It is hoped that a recent gift of £25 may be entirely devoted to the new organ fund, after all chapel building accounts have been paid.

Derby.—The British League of Unitarian Women is intending to hold a neighbourhood meeting at Derby on Thursday afternoon, October 2, at the Friar Gate Chapel, to which all women interested in the work of the Unitarian churches in that district are being invited. Mrs. H. W. Weller, President of the Montreal Women's Alliance, is to be one of the speakers. In addition to speaking at this meeting, Miss H. Brooke Herford (hon. secretary), will address the following branches: Denton, September 30; Dukinfield, October 1; Ilminster, October 7.

Dudley: Welcome to the Rev. E. Glyn-Evans.—The induction of the Rev. E. Glyn-Evans to the ministry of the Old Meeting House took place on Friday afternoon, September 19. Amongst those present were the Revs. J. Worsley Austin, Alex. Gordon, J. M. Lloyd Thomas, Rushworth, W. G. Topping, A. H. Shelley, and J. Wrigley. The devotional part of the service was conducted by the Rev. J. Worsley Austin (Church of the Messiah, Birmingham), the Rev. Alex. Gordon gave the charge to the minister, and the Rev. J. M. Lloyd Thomas (Old Meeting, Birmingham) delivered the charge to the congregation. At the close of the service the congregation was entertained to tea by the Mayor (Alderman Geo. Bean, J.P.). In the evening a welcome meeting was held in the Holloway Hall under the presidency of the Mayor. Dr. Mellone, owing to a prior engagement, was unable to attend, and letters of apology were also received from ministers and fellow-students of Mr. Glyn-Evans, who sent their best wishes and congratulations. The chairman said that when a young enthusiastic minister with fresh views was called to minister to a congregation, it was an event of importance to the town, and he deserved a public and civic welcome. Into that welcome he (the Mayor) threw all his energy and enthusiasm. This was warmly endorsed by Alderman Thompson. The Rev. J. W. Austin extended a welcome on behalf of the Midland Christian Union, and said the Midlands had one supreme offer—that of hard work—to make any newcomer. He referred to the incident in Garibaldi's life when he offered his compatriots "neither ease, nor leisure, nor money, nor any of the delights which men sought; but incessant toil, forced marches, privations, and perils of all degrees," and invited them to follow him. But if this was what the new minister was sure to find there was also the sure reward of the soul that knows its belief in God, and knows that such belief can never be in vain. The man who enlightens and sanctifies life has a sphere of influence and the finest kind of happiness. The Revs. Alex. Gordon, Isaac Wrigley (on behalf of the ministers' monthly meeting), R. J. Stephenson (Congregational), E. E.

Coleman, and A. H. Shelley, a former minister, also spoke in terms of cordial appreciation.

Kilburn.—The Rev. Charles Roper will conduct the services for the last time at the Unitarian Church, Quex-road, on Sunday, preaching morning and evening.

Manchester.—A new departure is being made at Cross-street Chapel, where mid-day services will be held on and after October 7 on Tuesdays, 1.15 to 1.45. The services, which are to be of a devotional character, are being arranged by the social questions committee of the Manchester District Association, and it is hoped that they will become a permanent institution. Tuesday is the day of High 'Change, when people from all parts of Lancashire and Yorkshire visit Manchester.

Manchester: the late Mrs. Alfred Payne.—On Saturday, September 20, Mrs. Sarah Haywood Payne, widow of the late Rev. Alfred Payne, died at her home in the Garden Village of Burnage, Manchester, at the age of 73. She was buried on the Tuesday following in the peaceful graveyard of the Dean Row Chapel, of which chapel and that at Styal her husband had once been the minister. The service was conducted by the Rev. B. C. Constable, of Longsight, formerly of Stockport, where he succeeded Mr. Payne. In a short address he referred to the lamented death of the Rev. Alfred Payne, 21 years ago, at a comparatively early age, shortly after his settlement at Strangeways, and of the respect in which he was held by the members of his former Stockport congregation. It was a happy circumstance, he said, that his widow was to find her last earthly resting-place with her husband in the hallowed surroundings of Dean Row Chapel. She was much beloved and respected, and was the mother of Mr. Iden Payne, so well known in Manchester in connection with the Gaiety Theatre, and also of Mr. Alfred Payne, a member of the same profession. She has also left two daughters to mourn her loss.

Marple.—The first anniversary of the Marple Unitarian Sunday school was celebrated on Sunday, September 14, when special services were held, the preacher being the Rev. Leonard Short, the minister. There were good congregations. The preacher in the evening stated that the school was started twelve months ago with 12 scholars. During the year 75 scholars had been enrolled. Through removals and other causes 20 scholars had left, and now there were 55 scholars on the register. Several members of the Mossley Christian Church Choir kindly assisted in the services with anthems and solos, &c., which were much appreciated. The collections realised £6 10s.

Taunton: Presentation.—A largely attended social gathering took place on Wednesday evening, September 17, at the Memorial School in connection with the Mary-street Guild, at which the opportunity was taken to make a presentation to the Rev. J. Birks, F.G.S., who has been president of the Guild since its formation five years ago. Mr. Birks is about to leave Taunton for Derby, where for many years he worked following his first ministry in Taunton, which terminated over twenty years ago. He has now retired from regular active ministerial duty, but has retained his membership of Mary-street Chapel. The members of the Guild greatly regret the loss of their president, who has never missed a meeting, and under whose kindly direction the Guild has been singularly successful. To show their gratitude and appreciation the committee and officers decided to ask Mr. Birks to accept an illuminated address, and to present also a suitable gift to Miss Mole, who has worked with him for the Guild. Mrs. Pavey, on behalf of the Guild, asked Mr. Birks to accept the illuminated address in grateful appreciation of the good work he had done as their president and leader. Mr. George Rex then read the address, the text

of which was as follows:—"To the Rev. John Birks, F.G.S. We, the members of Mary-street Guild, cannot allow you to depart from us without expressing the great sorrow and regret we feel at your having resigned your position as president. The following will show the hard, strenuous, and successful work you inaugurated for the benefit of the young people during your five years of office. When you founded the Guild in the year 1908 it had a membership of 36, and the following four seasons it had reached well over 100 on each occasion, the present number being 128. We would especially mention the splendid help the Guild has been to the funds of Mary-street Chapel and other institutions by the fact that it has contributed the splendid sum of £24, including £15 towards the new organ and the renovation fund, also by your successful efforts the Guild has been the means of greatly increasing the membership of the congregation of Mary-street Chapel. With feelings of deep gratitude, and as a small token of our respect and esteem, we ask your acceptance of this address, and we assure you that we shall ever remember the good work you have done, and earnestly hope that for many years to come you may be blessed with good health and much happiness in your retirement from active ministerial work." The Rev. J. Birks suitably responded, and said that after fifty years of ministerial work he considered that the time had come when he should retire from full and active duty, although he felt that he should be useful yet, for he could manage a little, especially the work of the Guild. During his second ministry at Mary-street they had renovated the chapel, the institutions were all in good order, and now he felt it was time to relinquish the sole charge and active supervision. He hoped to be of service for some years longer by taking temporary duty. In Taunton he was retaining his membership of the Chapel as he did not wish to sever his connection with the friends of his first and second ministries and of the Mary-street Guild. He wished particularly to thank the officers and committee of the Guild for their personal kindness to him and to Miss Mole, who had worked so cordially with him.

NOTES AND JOTTINGS.

LONDON FIFTY YEARS AGO.

Sir John Kirk, of the Ragged School Union, has been giving a *Daily News* representative his views on the London of to-day compared with the London of fifty years ago, when he came up to the great city to take a situation in a bookseller's shop at 12s. a week. Naturally in that time there have been many changes, some of them decidedly for the better, as in the case of the manners of children in the street. Rough behaviour which would once have been laughed at is now felt to be rather disgraceful, truancy has practically died out, and it is the exception to see a boy with his hair uncut, whereas in the sixties children with long, matted, dirty hair were a very common sight. Practically every boy and girl now knows how to read and write. "They have the best literature in the world at their disposal," said Sir John Kirk. "What use they make of it may give rise to another question. Their speech has improved; the Dickens 'v' for 'w' is dead. I am not unmindful of the dark side that still remains," he added, "but I am encouraged by the past. Enough has been done to encourage anyone."

THE ORIGIN OF CIRCULATING LIBRARIES.

"Madam," said Sir Anthony Absolute, in "The Rivals," "a circulating library in a town is an ever-green tree of diabolical knowledge! It blossoms through the year, and, depend upon it, Mrs. Malaprop, that they who are so fond of handling the leaves will long for the fruit at last." This was rather hard on the libraries, which cannot, we feel sure, have quite deserved such criticism. In any case, they do not seem to have been very popular in 1778, although in addition to books old and new, one could sometimes borrow "Monstrous Good Songs, Sentiments, and Toasts" from a certain bookseller in Shoe-lane.

* * *

ACCORDING to the *Times*, Samuel Fancourt (1678-1768), a poor Nonconformist minister who failed in everything he undertook, was the pioneer of the movement in London. He started a circulating library in Crane-court, Fleet-street, about 1730, the entrance fee being one guinea and the subscription 1s. per quarter. Between 1746-8 he published an "Alphabetical Catalogue" of the books and pamphlets, to which a classified index was added. He had got together a selection of 3,000 volumes; but, as time went on, opposition arose, Fancourt was unable to renew his supplies, and, with increasing age and infirmities, the old man had to give up the struggle, to sell his library, and to retire to Hoxton, where he died on June 8, 1768, in his 90th year.

DRUNKENNESS AMONG WOMEN.

The sad fact emerges from the latest Blue-Book giving statistics of drunkenness that the convictions for drunkenness among women are increasing in number, and that the percentage is higher in proportion to the general total than in any previous year. Of the total convictions for drunkenness in 1912, 182,592, 147,842 or 80.97 per cent. were males, and 34,750, or 19.03 per cent. females, an increase of 8,290 in the former, and of 2,172 in the latter. It is all the more regrettable for this reason that the London County Council should have decided to close the Farmfield Colony for drunkards, and to renounce responsibility for the maintenance of the 280 odd inebriates now maintained in other reformatories. They have done this because the results obtained are so discouraging in view of the large amount of money which the experiment has cost. Private philanthropic efforts seem to be attended with much more success. Lady Henry Somerset has a record of 73 per cent. of successes at Duxhurst, and the average number of cures at the homes for women organised by the Salvation Army is over 60 per cent., a remarkable contrast to the L.C.C.'s 19.1 per cent. "doing well." These homes are, of course, in the charge of workers who are giving heart and soul to the task of rescuing people from their evil habits, and, as Miss Cox, who is largely responsible for the beneficent work of the Salvation Army in this connection, recently said, "that makes a difference where you are dealing with human nature and its weaknesses."

BABY CLINICS.

An appeal is being made to the Government by the Women's Labour League in

view of the high infantile death-rate and the large number of children who enter school suffering from physical defects, urging that local authorities should be encouraged to establish Baby Clinics for the medical treatment of little ones under school age. "It is wasteful," Dr. Marion Phillips, general secretary of the League, points out, "to give money for the medical inspection and medical treatment of school children unless we give the same care to the younger ones." "The death rate of children under one year of age is terribly high," she adds, in a letter addressed to labour organisations, "reaching even in good years as many as 120 deaths for every 1,000 born. In a few towns it is even more than 160 per 1,000. These death rates are always accompanied by high sickness rates, which indicate that among those who escape death many weakly children are growing into feeble men and women. As children grow up the death rate lessens, but the rate up to five years of age is about five times as high as the death rate for any other group of years."

THE ASSOCIATION CONCORDIA.

The Association Concordia, which we gather has been organised in Japan with the purpose of bringing the East and West closer together, has just published its first report containing the statements of 162 sympathisers from different parts of the world. We have not received this report, but we should like to quote some memorable words uttered by Professor Peabody, of Harvard, at a meeting of the Association held in Tokyo last April, which will bear repeating in England. "In a conversation which I had a few days since," he said, "with a Japanese gentleman of experience and influence, he expressed some scepticism about the organisation of Concordia. It was, he said, a group of idealists; it had but slight interest for men of affairs; it had no money; it did not attract practical people. I have no doubt that the same criticism may be passed in the United States by those who are called—or who call themselves practical men—the men who weigh plans in money and who reduce national progress to economic and commercial terms."

* * *

"But who are the practical people, and what is it which in the end controls the destinies of nations? The practical people, this organisation answers, are the men of insight, foresight, vision—in a word the idealists; and that which controls human history is not primarily finance or armies or trade, but great ideas, great thoughts, great hopes, great teachers, a sound philosophy, and a rational religion. Nation after nation in the history of the world has grown formidable by conquest or by commerce, and has sailed boldly out on the ocean of the world only to be soon wrecked on the rocks of its own prosperity. Egypt, Persia, Rome, Spain, each in turn has seemed to be the mistress of the world, but each, when it lost the ideals which were its true greatness, became like a ship without a rudder, an imperial derelict on the ocean of time; and meantime two little nations, Greece and Judea, the bearers of Idealism, still carry the faith and culture of the Western World."

Books for Protestant Readers:

MORICE GERARD.

A Fair Prisoner . 6s. 0d.

A powerful story of the Inquisition and the "spacious days" of Queen Bess.



DEBORAH ALCOCK.

Done and Dared in Old

France 3s. 6d.

A well written and exciting story written with faithful regard to historical fact.



DEBORAH ALCOCK.

Robert Musgrave . 1s. 0d.

A story of the treachery of the Savoyards, and their attempt to annihilate the Protestants of Geneva.



F. M. COTTON WALKER.

Casque and Cowl . 3s. 6d.

A story of the French Revolution. The events leading up to the Massacre of St. Bartholomew are narrated with fascinating effect.



E. F. POLLARD.

The Scarlet Judges. 2s. 6d.

A thrilling tale of the Inquisition in the Netherlands. William the Silent is a conspicuous and fascinating figure throughout this story.



E. F. POLLARD.

Robert Aske . . . 1s. 6d.

A story of the Reformation in England, charmingly told.

The above Volumes are well illustrated and tastefully bound.

London:

S. W. PARTRIDGE & Co., Ltd.,
Old Bailey.

And all Booksellers.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

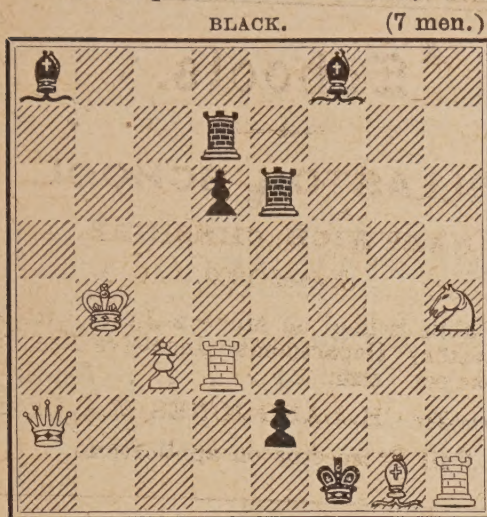
BY PHILIP H. WILLIAMS, F.C.A.

SEPT. 27, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 25.

BY GODFREY HEATHCOTE.
(First prize *Revue d'Eschecs*.)



White to play and mate in two moves.

SOLUTION TO No. 23.

White.	Black.
1. Kt. B5	P. R5
2. Kt. Q6	P x Kt.
3. B x P, mate.	

Correctly solved by F. S. M. (Mayfield), W. T. M. (Sunderland), A. H. Ireland, W. E. Arkell, Dr. Higginson, R. E. Shawcross, H. L. Rev. I. Wrigley, H. G. (Hampstead), Rev. B. C. Constable, W. Hudson, R. B. D. (Edinburgh), M. G. O. (Edinburgh), W. Groux, Thos. L. Rix (and No. 22), J. Johnson, W. S. B., Arthur Perry, Geo. Ingledew (and No. 22), A. J. Hamblin, T. Bulman, W. Clark, E. C., W. A. S. (Highgate), E. Gillson, L. Holland, Edward Hammond, and of No. 22 from D. Amos.

ANSWERS TO CORRESPONDENTS.

E. C.—Samuel Loyd died at Syracuse (U.S.A.) in 1911. He was a most original composer of problems and puzzles of all sorts. He invented "Pigs in Clover" and the "Fifteen" puzzles, both of which were famous devices.

W. C. COUPLAND.—In No. 23, if 1. B. Kt3, Black is stale-mate.

W. T. M.—The revised version was received, but it is still a little unsatisfactory.

Our No. 25 won a first prize in a Belgian magazine called *Revue d'Eschecs*. I was one of the judges, and, of course, knew nothing of the authorship until after the award was made public. Mr. Heathcote is a most consistent prize-winner, and is one of the most successful composers of the day. He has one rival in Mr. P. F. Blake, of Liverpool. These two composers have produced very many fine positions, and have been rewarded with many honours both at home and abroad. It is curious to note that a very similar position to No. 25 was entered in the *Chess Amateur* tourney, and was naturally disqualified. The coincidence was remarkable and, of course, accidental. Such events have happened from time to time, but generally with problems using fewer pieces. Simple mating ideas have long since been exhausted, and originality is now secured by combining several into a single composition.

UNITARIAN HOME MISSIONARY COLLEGE,

"Summerville," Victoria Park, Manchester.

OPENING OF SESSION 1913-14.

THE OPENING ADDRESS, entitled "Authority and Freedom of Thought," will be delivered by the Principal, the Rev. S. H. MELLONE, M.A., D.Sc., at the College on Thursday, October 2, 1913.

The chair will be taken at 4 o'clock.

The attendance of all friends of the Institution is invited.

P. J. WINNER, } Hon.
G. A. PAYNE, } Secs.

Knutsford.

19TH CENTURY BUILDING SOCIETY,
No. 50, CANNON STREET, E.C.
(Corner of Queen Street).

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT
FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

LIVERPOOL NURSERY TRAINING COLLEGE

LADIES Trained as Children's Nurses. Fee, £35 for six months' course. Children in residence.—For particulars apply, HON. SEC., Liverpool Ladies' Sanitary Association, Incorporated, 19, Beaumont-street, Liverpool.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists.

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

TABLE CLOTHS FROM IRELAND,

Snow White Irish Damask; 63 in. square, only 3s. Postage 4d. extra. Genuine offer. Send postcard to-day. Free Catalogue and Patterns.—HUTTON'S, 5, Larne, Ireland.

REMNANT BUNDLES of Irish Linen Huckaback Towelling, very strong, sufficient to make six full-sized Bedroom Towels; only 4s. 6d. per bundle, postage 6d. extra. Write to-day.—HUTTON'S, 5, Larne, Ireland.

Board and Residence, &c.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room. sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCS.—

Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Terms on application.

LOW GREEN HOUSE, THORALBY,

LAYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

EAST GRINSTEAD.—

Pleasantly situated furnished Cottage to Let. Two sitting-rooms, 3 bedrooms, good garden and lawn.—C., INQUIRER Office, 3, Essex-street, Strand, W.C.

A FURNISHED Bed-Sitting Room

to Let in West Hampstead. Healthy neighbourhood, within ten minutes' walk of the Heath. Near railways, and buses to all parts.—Apply, D., INQUIRER Office, 3, Essex-street, Strand, W.C.

DELICIOUS COFFEE.

RED
WHITE
& BLUE

For Breakfast & after Dinner.

OLD ARTIFICIAL TEETH BOUGHT

WE positively pay highest genuine prices. 7d. to 2s. 3d. per tooth pinned on vulcanite, up to 6s. on silver, 12s. on gold, 32s. on platinum! Immediate cash or offer by return. Bankers, Parrs. Satisfaction guaranteed.—S. CANN & Co. (Dept. 444), 69a, Market-street, Manchester.

ARTIFICIAL TEETH (OLD)

BOUGHT.—Avoid advertisements offering impossibly high prices. We pay bona-fide highest prices. Up to 2s. per tooth given on vulcanite, up to 3s. 6d. on silver, up to 5s. 6d. on gold, up to £1 per tooth on platinum. Immediate cash. Call or post, mentioning INQUIRER.—Messrs. Paget, 219, Oxford-street, London. Established 150 years.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, 36, Burlington-road, South Shore, Blackpool.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 27, 1913.

* * Regarding Advertisement Rates see inside Front Cover.